

BITACHON WEEKLY

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פרשת כי-תשא פרה תשפ"ו

An Immature Little Eigel Wants to Enjoy and Have a Good Time Without Responsibility

The *Chet HaEigel* remains forever a symbol of sin. "*Egel HaZahav*" (the golden calf). It is interesting that an *Eigel* happens to be a kosher animal. We find a: אֵיִל עֹשֶׂה used in the *Bais Hamikdash* for a *Korban*. RSRH *Zatzal* says that a: אֵיִל עֹשֶׂה symbolizes a hard worker for Hashem. But an *Eigel* is actually an immature, not-ready-for-work animal. It's cute and perfect for a petting zoo.

L'havdil, humans can also be cute when they are tiny kids with cute dimples. And Hashem made them this way, so we can more easily tolerate them, and give them the love and warmth that they need. Hugging and kissing a child can be a big *Ma'ala*. But if he dislikes it, then you might be hurting him; in favor of your selfish *Geshmak*. My father, R' Nachman Mandel *Zatzal* was a 1st grade *Rebbe* who loved and kissed all his *Talmidim*, but with total control; he didn't get carried away.

Although I'm sure he enjoyed loving them, he was mainly interested in **their** need for warmth and caring. Sometimes, a child becomes a toy. And *L'havdil*, this is an *Egel HaZahav*. A lack of responsibility, which a hard-working: אֵיִל עֹשֶׂה would symbolize; just fun! And this is why the *Tachlis* of *Chet HaEigel* was *Gilui Arayos*, not the holy *Mitzva* of *P'ru uR'vu*. Just enjoying and having a good time.

A Torah-True Person Can Have Much More Pleasure Than a *Baal Aveira*

Actually, the *Seforim HaKedoshim* say that a *Torah*-true person can have many more *Gashmiyus'dik* pleasures than a *Baal Aveira*, and in the long run he comes out ahead in *Ruchaniyus and Gashmiyus*. It is striking how in *Mitzrayim*, the *Mitzri'im* worshipped a sheep, which is also a kosher, cute animal.

They have found that a soft and cuddly sheep can be therapeutic for children with psychological problems. By us, a: אֵיִל עֹשֶׂה sheep symbolizes *Anava* and good *Middos*. But in *Mitzrayim* it seems that it symbolized being a non-entity, since it has no "backbone". This is why they were: אֵיִל עֹשֶׂה steeped in immorality, doing fun without a *Tachlis*, unlike a *Yid* whose *Tur* starts with: אֵיִל עֹשֶׂה be bold as a leopard, because a human *Tzelem Elokim* came to this world to achieve greatness by fighting his *Yetzer Hara*.

A *Tzadik* Who Sees Only Good Can Sometimes Not Chap That Something Evil Is Going On

Chazal say (*Me'am Lo'ez*) that *Moshe* was somewhat upset with *Yehoshua*, and he said: "You should know what a *Milchama* (war) sounds like, since you fought *Amalek*; you should know better what these: קולות noises are all about! I would suggest that a *Tzadik* who has an *Ayin Tova* and who looks to see only good, won't *Chap* that something evil is going on, since he loves seeing only good.

Indeed, by the *Chet* of the *Meraglim*, where 10 *Shevotim* saw evil, *Kalev and Yehoshua* saw only good and they said: אֵיִל עֹשֶׂה the land of *Eretz Yisroel* is very, very good. Similarly, when *Yirmiyahu HaNavi* saw smoke coming from *Yerushalayim*, he thought that it was *Ketores*, since he assumed that the *Yidden* were doing *Teshuva*. Actually, it was the *Churban Bais Hamikdash*.

A *Yid* has to work on avoiding politics, and to avoid getting involved in looking down at other *Yidden*. We have to emulate Hashem, who is total goodness. Just as we try to **grow in *Yedi'as HaTorah*, so it's *K'dai* to make sure you're a first class *Am HaAretz* in not knowing the "dirt" and shortcomings of your brothers; especially of different groups in *Klal Yisroel*. You'll get plenty of *Schar* for your ignorance.**

Sure enough, the *Mitzri Eirev Rav* were responsible for *Chet HaEigel*. RSRH *Zatzal* explains the *Chet HaEigel* that a *Yid* has to realize that he can always approach Hashem directly and he doesn't need an intermediary. He also mentions that a ***Yid* worries more about what his deeds are going to be, much more than what his lot is going to be.**

This is a main source of widespread depression **when a person's primary desire is only to have a better *Mazal*, instead of mainly being involved in trying to do Hashem's *Ratzon*.** This makes life much easier, especially if all you have to do is: עד מקום שְׂיָדוּ מְגַעַת the best you can, and anything too difficult for you is not required of you.

Novardok's main *Yesod* was that there is nothing important in life except just to make sure to keep trying to do *Ratzon Hashem*. Having "this" success and "that" success wasn't the *Ikar*, and since: אין אדם מת וְחָצִי תְּאֻתּוֹ בְּיָדוֹ a person does not fulfil even half of his desires in his lifetime, they weren't depressed, since their true *Ta'ava* (i.e., *Ratzon Hashem*) is always attainable.

Novardok

R' Galinsky would sing to himself *Inyanei Mussar*. I was sitting in a car with him, and he started singing הַעוֹלָם הַזֶּה דוֹמָה לְפִרְזוֹדוֹר (this world is nothing more than an entranceway to *Olam HaBah*). Once, he started saying a *Chazal* that says that הָאָהָרָה הִלְקִי מִמִּי שֶׁחֹשֶׁדִּין אוֹתוֹ וְאֵין בּוֹ שִׁבְתָּ קִיחָב I wish people would suspect me of wrong, when it's really not true! He did all kinds of *Pratim* and he was a total *Novardoker*, despite living in a different world without his old *Chabura*. All the *Gedolim* loved him and respected him, because he was *Mach'nia* (humble) to the *Derech HaOlam*, and at the same time he had his *Shitos*.

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I once told him that I understood that R' Yisroel Salanter *Zatzal* who founded the *Mussar* movement (although they certainly learned *Mussar* previously) invented the idea of *Mussar B'hispa'alus* so it should kick into your system, and not remain just a dry *Chazal* or *Passuk* without feeling and without *L'ma'aseh*. *Novardok* was involved in laughing at the *Yetzer Hara*, since an action of: יְחִיּוּק laughter gets into your system just like *Mussar B'hispa'alus*. He jumped and got excited and he told me: "This is exactly *Novardok!*"

Somebody told him that he feels uncomfortable with a certain person because of a misunderstanding they once had with each other. He smiled and he said: "I know exactly what you're talking about! You need to keep meeting him and saying a few words to him, and in time the ice will melt". This is typical *Avodas Novardok*, who made sure they lived without: פְּחַד מִהַבְּרִיאִים fear of mere "creatures" of Hashem.

He was laughing at everything. His own problems and *Chesronos* were all jokes. Instead of having *Agmas Nefesh* from different issues in his family; he laughed. He calmed others down in this way: "So your child is a little modern, so what?" "So your *Baal Kish'ron* (smart) son isn't using his *Kishronos* (abilities) for *Torah*"; he actually laughed. On one hand he was A-1 *Yarei Shamayim*, and concerned like everyone else and much more. (He was a big *Moser Nefesh* during the war).

Yet, he always laughed. Even when R' Shach *Zatzal* told him about his inability to accomplish something in *Ruchaniyus*, he was rolling! *Novardokers* loved criticizing themselves and calling themselves nobodies. Imagine somebody calling himself names of how much he's messed up in *Ruchaniyus* and all with a laugh. I remember R' Ozer Shwartz *Zatzal* telling a concerned *Oved*: "You did *Teshuva!* So what's the problem?"

In the outside world, a serious sin can stick on you and mess up your self-esteem, despite your *Cha'rata* (regret) and attempts at *Teshuva*. **In *Novardok*, it was all a normal part of the process, like it says: שָׁבַע יְפֹל אֶצְדִּיק וְקָם שִׁבְעִים נְדָרִים. A *Tzaddik* falls seven times, and gets up! That's what life is all about; and this person is a real *Tzaddik* despite his many *Yeridos!***